

SUPEREROGATORY PRAYERS  
FOR  
Rajab-Sha<sup>c</sup>bān-Ramaḍān



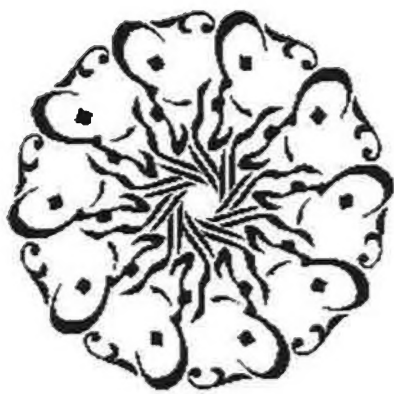
THE ILLUMINATING  
MONTHS

نَوَافِلُ أَوْرَادٍ مِنْ شَهْرِ رَجَبٍ وَشُعْبَانَ وَرَمَضَانَ

Hajjah Amr Rasheed



SUPEREROGATORY PRAYERS  
FOR  
Rajab-Sha<sup>c</sup>bān-Ramaḍān



THE ILLUMINATING  
MONTHS

نَوَافِلْ أَوْرَادٍ مِنْ شَهْرِ رَجَبٍ وَشَعْبَانَ وَرَمَضَانَ

For my Shaykh with Love  
Shaykh Abdallah Nooruddeen Durkee  
[Greenmountainschool.org](http://Greenmountainschool.org)

The *Nawāfil*/Supererogatory prayers have been formulated to make up for any deficiencies left in the performance of the obligatory/*farḍ ṣalāh*. It is reported by ʿAbū Hurayra ؓ that the Prophet ﷺ said: “The first thing that the people will be called to account for on the Day of Resurrection will be the *ṣalāh*. Our Lord will tell the angels (although Allāh ﷻ knows better): ‘Look into the *ṣalāh* of My servant; did s/he observe it perfectly or has s/he been negligent in it. If s/he observed it perfectly it will be recorded to her/his credit, but if s/he were negligent in any way Allāh ﷻ would say: ‘See if My servant has any supererogatory prayers.’ Then if s/he has any *nawāfil* prayers, Allāh ﷻ would say: ‘Make up the deficiency in My servant’s prayer with his/her supererogatory prayers.’ There after all the actions will be examined in like manner.” ʿAbū Dawūd.

ʿAbū ʿUmamah ؓ reports that the Prophet ﷺ said: “Allāh ﷻ does not listen to anything from His slave as Allāh ﷻ does to the two *rakaʿāt* that s/he offers. Mercy descends upon the servant as long as s/he remains in prayer” (Aḥmad and at-Tirmidhī). ʿImām Mālik ؓ in his *al-Mauwatta* writes: “It has reached me that the Prophet ﷺ said: (Try to) keep to the straight path although you won’t be able to do so completely; and know that the best of your actions is the *ṣalāh* and only a (true) believer keeps his/her *wuḍuʿ*.”

Supererogatory/*Nawāfil* are grouped into two categories: general and specific prayers. These are the additional prayers our Prophet ﷺ prayed in addition to the obligatory/*farḍ* cycles/*rakaʿāt*. The specific *nawāfil rakaʿāt* after and before the *farḍ ṣalāh* of *Fajr*, *Dhuhr*, *ʿAṣr*, *Maghrib* and *ʿIshā* are referred to as *as-sunān-r-rātibah* and the others just *nawāfil*.

ʿImām an-Nawawī ؓ writes: “If one decides to make *nawāfil* prayers and s/he does not make any intention concerning the number of units/*rakaʿāt* s/he will make, then s/he may end the *ṣalāh* after one *rakaʿāt* or make it two *rakaʿāt* or increase it to three or one hundred or to a thousand, and so forth. If s/he prays a number of *rakaʿāt* without knowing how many, and then ends the prayer her/his *ṣalāh* will still be valid.” There is no difference of opinion on this, and is accepted in the *Shāfiʿi* school of jurisprudence.

al-Bayhaqqi ؓ records that Abu Ḍarr ؓ prayed many *nafl rakaʿāt* and then concluded his *ṣalāh*. al-Ahnaf ibn Qays ؓ asked him: “Do you know if you finished on an odd or an even number? Abu Ḍarr ؓ replied, even if I do not know, Allāh ﷻ knows. I heard my friend ʿAbu-l-Qasim say: ‘No slave makes a *sajdah* to Allāh ﷻ without Allāh ﷻ raising him a degree and wiping out one of his sins due to it.’” ad-Darimī.

Keeping the above *aḥadīth* in perspective, we have put together a few *nawāfil* prayers that are observed during the months of Rajab, Sha‘bān and Ramaḍān. There are no *aḥadīth* to prove their authenticity, yet the six things that provide protection from the torment of the fire and retribution of Allāh ﷻ to the believers are:

1. Repentance. 2. Seeking forgiveness. 3. Good deeds that erase the bad and the dubious ones. 4. Patience in difficulties. 5. The intercession of the Prophet ﷺ. 6. The mercy of the Most Merciful of the Merciful.

The *nawāfil* are the effective means of preventing retribution from being implemented. We beseech Allāh ﷻ to let us be included among those who repent, who seek forgiveness, and who follow bad actions with good.

Even if it is once a year on a certain night we spend in repentance, gratitude and seeking blessings, it is our hope to seek forgiveness for our shortcomings, inadequacies and shameful acts of disobedience. It is worth the struggle to seek assistance by means of supererogatory worship during these sacred months. It is worth pleading with constant entreaty and humble supplications. Even if one is told it is innovation or *bida‘a*, it is a *bida‘a ḥasana* that reminds us of the virtues of our *dīn* and the blessings of Allāh ﷻ and a means of expiation for our disobedience.

In the report of Sayyidina ‘Alī رضي الله عنه, the prince of the believers who heard an Arab nomad say: “O Allāh, I beg Your forgiveness and I repent to You. ‘Alī رضي الله عنه said: ‘O you there, the slickness of the tongue in repentance is the repentance of the liars!’ The Arab nomad then asked: ‘And what is repentance?’ ‘Alī رضي الله عنه replied: It includes six things:

1. Remorse for sins committed in the past.
2. Renewed performance of obligatory religious duties (*farā’id*)
3. Providing compensation for acts of injustice.
4. Seeking pardon from adversaries.
5. Resolving never to repeat the offense.
6. Dissolving our lower self in worshipful obedience to Allāh.”

Allāh ﷻ also says directly following the verses on fasting, “*And when My servants ask you, concerning Me indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided (sūratu-l-al-Baqara: 186).*”

It is our hope that the promise of Allāh ﷻ of acceptance and forgiveness will be our blessed reward and we enjoy the fruits of the blessed nearness of our Sustainer. *Amīn!*

## The Illuminating Month Of Rajab

Rajab is the seventh month of the °Islāmic lunar calendar, it is also a prelude to Ramaḍān, which follows after the intervening month of Sha°bān. Therefore, when the Prophet ﷺ sighted the moon of Rajab, he used to make the following du°ā to Allāh ﷻ:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

*“allāhumma bārik-lanā fi-rajaba wa sha°bāna wa ballighnā ramadān”*

O Allāh, make the months of Rajab and Sha°bān blessed for us,  
and let us reach the month of Ramaḍān

It is recommended to fast the months of Rajab and Sha°bān as a *naḥḥ* or supererogatory worship, with the intention of following the *sunnah* of the Prophet ﷺ who has established the merit of this fast.

As for extra devotions on certain nights of Rajab and Sha°bān there are no grounds for prohibiting them as some try to do in our time. Only those with deficient understanding or faith would object to increasing remembrance of Allāh ﷻ on such nights as *laylatu-l-°isrā° wa-l-mi°rāj* or on the night of *Nisfu-sh- Sha°bān*, the fifteenth night of Sha°bān.

This is a compilation of all the supererogatory prayers/°*adhkār* during this month. We pray the reward for our worship/°*ibādah* belongs to our beloved Prophet ﷺ who guided us on the straight path. By Mercy of Allāh ﷻ °*inshā°Allāh!* we and our families will benefit from our worship, the grace of Allāh ﷻ and the nearness of Allāh ﷻ.

We beg Allāh ﷻ to include us among those who hold fast to the guidance of His Messenger ﷺ, and we beg Allāh ﷻ to endow us with genuine repentance. Allāh ﷻ is capable of whatever He ﷻ wills, and He ﷻ is the One to grant such requests. Peace rest upon our Prophet ﷺ and praise be to Allah ﷻ, the Lord of all the worlds. There is no might nor any power, except with Allāh ﷻ, All-High, the Almighty. May Allāh ﷻ bless our master Muḥammed ﷺ, his family and Allah ﷻ grant them peace. *Amīn!*

### *Practices for the month of Rajab:*

• **Fasting:** °Abd-r-Raḥmān al-Jazirī in his book °Islāmic law according to the Four Schools/*al-Fiqh °ala-l-madhāhib-l-arba°a* in a chapter entitled “Fasting Rajab, Sha°bān, and the Holy Months” writes, “Fasting the months of Rajab and Sha°bān is recommended (*mandūb*) as agreed upon by three of

the ʾImāms, while the Hanbalis differ in that they say fasting Rajab by itself is disliked, except if one breaks the fast during it then it, is not disliked.”

We can say that fasting is the pre-eminent practice/ʿibādah of these months but we hope during these three sections to touch on other practices/ʿibadāt of these months and particularly on the practices/ʿibadāt of the holy nights of light or what are some times called the illustrious nights of Light.

• **Ṣalātu-l-Raghāʾib**: is observed on the night of the first Friday of the month of Rajab and/or on the first night of Rajab, both of which are known as the ‘night of wishes’/laylatu-l-*raghāʾib*. It is performed between *ṣalātu-l-Maghrib* and *ṣalātu-l-ʿIshāʾ*. It is reported that the person who recites *sūrah Ya Sūn* (36) before sleep and performs the *ṣalātu-l-Raghāʾib* in its time will be saved from the torment of the grave.

*Ṣalātu-l-Raghāʾib* is performed in the following manner: Between *ṣalātu-l-Maghrib* and *ṣalātu-l-ʿIshāʾ* recite 12 *rakaʿāt* in 6 sets of two cycles, in every *rakaʿāt* after reading *sūratu-l-Fātiḥa* recite *sūratu-l-Qadr* 3 times and *sūratu-l-ʾIkhlās* 12 times.

After giving salutations/*salām* recite 70 times:

اللهم صل على محمد النبي الامى و على آله

*Allāhumma ṣalli ʿalā muḥammadin-nabiyyi-l-ʾummi wa ʿalā ʾālih.*

O Allāh send blessings on Muḥammad,  
the Unlettered Prophet, and on his descendants.

Then make prostration/*sajdah* and recite in *sajdah* 70 times:

سبح قدوس رب الملائكة والروح

*subbūḥun quddūsun rabbu-l-malāʾikati wa-r-rūḥ*

Holy and most Holy is the Lord of the Angels and the Holy Spirit.

Then sit tall in *jalsa* and repeat 70 times:

رب اغفر وارحم وتجاوز عما تعلم انك انت العلي الاعظم

*rabbi ʾighfir warḥam wa tajāwaz ʿamma taʿlamu  
ʾinnaka aʿta-l-ʿaliyyul ʿaḍḥīm.*

O Lord! Forgive [me], have mercy and be understanding about that which  
You know well. Truly You are Sublime, Mighty.



Again make prostration/*sajdah* and recite the following *duʿā* 70 times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*subbūhun quddūsun rabbu-l-malāʾikatī wa-r-rūh*

Holy and most Holy is the Lord of the Angels and the Holy Spirit.

This concludes *ṣalātu-l-raghāʾib*, at this point make personal *duʿā* /  
دعاء supplication for what you want. *Amīn!*

• During the month of Rajab any day after *ṣalātu-dh-Dhuhur* or *ṣalātu-l-Maghrib* or *ṣalātu-l-ʿIshā* recite:

*sūrah 18 al-Kahf x1.*

*sūrah 36 Ya-Sūn x 1.*

*sūrah 40 Hā-Mūm x 1.*

*sūrah 44 Dhukhān x 1.*

*sūrah 112 al-ʾIkhlās x 1000.*

The reciter *ʿinshāʾAllāh* will benefit not only Mercy of their Lord but tremendous blessings/*barakāt*.

• Supplications/*Wadhāʾif*: For the rest of the nights after *ṣalātu-l-ʿIshā* recite for three consecutive days at least or once in this month.

1. Salutations/*Darūd* on the Prophet ﷺ 17 times:

اللهم صل على محمد النبي الامى و على آله

*allāhumma ṣalli ʿalā muḥammadin-nabiyyi-l-ʿummi wa ʿalā ʿālih.*

O Allāh send blessings on Muḥammad,  
the Unlettered Prophet, and on his descendants.

2. Repeat the Glorification 41 times:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

*subḥāna-l-lāhi wa bi-ḥamdihi , subḥāna-l-lāhi-l-ʿadhīm*

Glory be to Allāh, and the Praise, Glory to Allāh the Most Exalted.

Abu Hurayra ؓ reported that the Prophet ﷺ, said, “There are two phrases that are light on the tongue but heavy on the scale of rewards and are dear to Allāh ﷻ. These are, *subḥāna-l-lāhi wa bi-ḥamdihi* (All Glory is to Allāh and the Praise), and *subḥāna-l-lāhi-l-ʿadhīm* (Glory to Allāh, the Most Exalted).” Muslim, Bukhārī, and Tirmidhī.

3. Repeat the following tasbih/تسبيح times 11:

لَا إِلَهَ إِلَّا اللَّهُ

“*lā ʾilaha illa-l-lāh*”

There is no divinity except Allāh.

Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said: “When a servant of Allāh ﷻ utters the words “*lā ʾilaha illa-l-lāh*” sincerely, the doors of heaven open up for these words until they reach the Throne of Allāh ﷻ, so long as its utterer keeps away from the major sins. at-Tirmidhī.

4. Repeat the following Tasbih/تسبيح times 51:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ

*lā ʾilaha ʾilla-l-lāhu, waḥdahū la šarīka lahu, lahuḥ mulk*

There is no divinity except Allāh,

One with none beside Him, His is the Kingdom.

Whoever repeats the above words, Allāh ﷻ will forgive her/him even if he/she deserted the army’s ranks. ʾAbu Dawūd 2/85, at-Tirmidhī 5/569.

5. Repeat the following Tasbih/تسبيح times 11:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*lā ʾilaha ʾilla-l-lāh, muḥammadu-r-rasūlu-l-lāh*

There is no divinity except Allāh, Muḥammad is a messenger of Allāh.

Of all invocations, it is the nearest to bringing about the opening and illuminating the heart with the light of Allāh ﷻ. It is also the most suitable of invocations for all people, since it includes the meanings of all other invocations. This pertains to the station of Subsistence (*baqāʾa*) which follows that of Extinction (*fanāʾa*).

6. Repeat the following three ayāts of *sūratu-l-Ḥashr* 41 times:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ •

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ

اللَّهُ عَمَّا يُشْرِكُونَ • هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ  
وَالْأَرْضِ لَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*huwa-l-lāhu-l-ladhī lā ʿilāha ʿilla hū, ʿālimu-l-ghaybi wa-sh-shāhadah,  
huwa-r-rahmānu-r-raḥīm huwa-l-lāhu-l-ladhī lā ʿilāha ʿillā huwa-l-  
maliku-l-quddūsu-s-salāmu-l-mʿumīnu-l-muḥayminu-l-ʿazīzu-l-jabbaru -l-  
mutakabbir, subḥāna-l-lāhi ʿammā yushrikūn huwa-l-lāhu-l-khālīqu-l -  
bāriyu-l-muṣawwiru lahu-l-asmāʾul-ḥusnā yusabbihu lahu mā fī-s-  
samāwāti walʿard wa huw-l-ʿazīzu-l-ḥakīm.*

Allāh is He, than Whom there is no other deity; Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allāh is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allāh! above the partners they attribute to Him. He is Allāh, the Creator, the Evolver, the Bestower of Forms. To Him belong the Most Beautiful Names whatever is in the heavens and on earth, declare His Praises and Glory and He is the Exalted in Might, the Wise. *sūratu-l-Ḥaṣḥr:22-24*

At this point make supplication for what you want. Beg Allāh ﷻ for forgiveness, health, providence, safety and for well being in the hereafter. Conclude with *sūratu-l-Fatiḥa*.

**Laylatu-l-Miʿrāj:** The night of 27th Rajab is the night of Divine Mercy and Allāh ﷻ will grant success and fulfillment of desires to the sincere devotees and also protect them from harm and Hellfire. Whoever performs sincere actions during the 27th night and fasts during the 27th day of Rajab, he/she will be blessed with a great spiritual reward.

**Supererogatory Worship/Nawāfil** on the night of 27th Rajab:

- Offer twelve *rakaʿāt nafl* in sets of two at a time: In every *rakaʿāt* after *sūratu-l-Fatiḥa* recite *sūratu-l-ʾIkhlās* 5 times. After the 12th *rakaʿāt*, recite *ṣalawātu-n-nabi* 100 times for fulfillment of desires.

اللهم صل على محمد النبي الامي و على آله

*allāhumma ṣalli ʿalā muḥammadin-nabiyyi-l-ʾummi wa ʿalā ʾālih.*

O Allāh send blessings on Muḥammad,  
the Unlettered Prophet, and on his descendants.

- Offer six *rakaʿāt nafl* in sets of 2 cycles at a time: In each *rakaʿāt* recite *sūratu-l-Fatiḥa* once and *sūratu-l-ʾIkhlās* 7 times. After *salām ṣalawāt-n-nabi* 50 times. (look above for Arabic and transliteration of the

salutations. One may do six sets of two *raka'āt* with salutations upon the Prophet ﷺ (*ṣalawāt-n-nabi* 100 times as one wishes.)

- Offer one hundred *nafl raka'āt* in sets of 2 cycles at a time: In each *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-l-ʾIkhlās*. Then repeat *ṣalawāt-n-nabi* 100 times. Make prostration/*sajdah* and appeal to Allāh ﷻ. *ʾInshāʾAllah!* Allāh ﷻ will fulfill any wish without disappointment.

- Offer two *raka'āt nafl ṣalāh* with the intention/*niyyah* of presenting it to our beloved Prophet ﷺ: In each *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-l-ʾIkhlās* 27 times and after *ʾAt-tā-ḥi-yātu* recite *Darūd-ʾIbrāhīm* 27 times.

- Offer two *raka'āt nafl ṣalāh*. In the first *raka'āt* after *sūratu-l-Fatiḥa* recite *sūratu-ash-Ṣarḥ* (94) once. In the second *raka'āt* after *sūratu-l-Fatiḥa* recite *sūratu-l-Quraysh* (106). This prayer will enable the person to the reward of praying with the friends of Allāh ﷻ/*ʾawliyah*. *Sūratu-l-Quraysh* is the protection and safety of travelers and *sūratu-ash-Ṣarḥ* the promise of mercy of Allāh ﷻ to the Prophet ﷺ.

#### • 27TH DAY OF RAJAB:

1. Offer 4 *raka'āt* with one *salām* after *ṣalātu-dh-Dḥuhr*. In the first *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* 3 times. In the second *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-l-ʾIkhlās* 3 times. In the third *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-l-Falq* 3 times. In the fourth *raka'āt*, after *sūratu-l-Fatiḥa* recite *sūratu-n-Nās* 3 times. After *salām*, repeat *ṣalawāt un nabi* 100 times. Make supplications for what you desire.

2. Fasting of this day: It is worth 100 fasts and prevents the punishment of the grave and Hellfire.

May Allāh ﷻ accept our invocation and devotional worship and grant us the spiritual benefits in this month of Rajab and *Laylatu-l-Miʿrāj*. May Allāh ﷻ grant our supplications. *Amīn!*

والحمد لله رب العالمين



## The Illuminating Month Of Sha‘bān

Sha‘bān is the name of the eighth month of the ʿIslāmic lunar calendar, and it is so called because in this month the Arabs used to disperse (*tasha‘aba*) in search of water, or it was said that it is so called because it *sha‘aba* (branches out or emerges) i.e. it falls between the months of Rajab and Ramaḍān. It is reported by Ma‘qil ibn Yāsar ؓ: “The Prophet ﷺ said: ‘Worship at times of tribulation (*fitnah*) is like Hijrah to me.’” The phrase “worship at times of tribulation” refers to times of upheavals and trials, when people follow their own desires. Muslim

Sha‘bān is the introduction to Ramaḍān and it has some things in common with Ramaḍān, such as fasting, reciting Qurʾān and giving in charity. Salamah ibn Suhayl ؓ used to say: “The month of Sha‘bān is the month of reciters (of the Qurʾān).” Habīb ibn ʿAbi Thābit ؓ used to say when Sha‘bān came, “This is the month of reciters (of the Qurʾān).” When Sha‘bān came, ʿAmr ibn Qays al-Malaʿi ؓ used to close his store and devote his time to reading the Qurʾān.

### Practices for the Month of Sh‘abān:

#### 1. Repentance/Tawbah & Fasting:

It is highly recommended to repent frequently (make *tawbah*) and increase one’s acts of worship, especially fasting. Whoever prepares themselves with acts of worship and repentance in Sha‘bān will reap the benefits of those acts in Ramaḍān.

#### 2. Salutations/Salawāt Upon the Prophet ﷺ:

Sha‘bān is the month of the Prophet ﷺ, for he said, “Sha‘bān is my month.” It was in this month that the famous verse regarding sending blessing and peace on the Prophet ﷺ was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

ʿinna-l-lāha wa malāʾikatahu yuṣallūna ʿala-n-nabiyyu yā ʿayyuha-l-ladhīna āmanu ṣallū ʿalayhi wa sallimū taslīma

Allāh and His Angels send their blessings upon the Prophet, O you who believe send blessings upon him and salutations of peace. (33:56)

Therefore, it is highly encouraged to increase in sending one’s salutations upon him ﷺ. Once the Holy Prophet ﷺ, said: “Sha‘bān is my month.” As he ﷺ called it my month, its significance and value heightened tremendously, because every thing that has got any link directly or indirectly with the noble Prophet ﷺ becomes an exalted thing for his ﷺ true followers.

3. The 15th Night of Sha‘bān: The fast of the 15th of Sha‘bān is based on a tradition reported by Sayyidina ‘Alī ؑ: “When the Middle Night of Sha‘bān arrives, you should stand (worship/ṣalāt) in the night and should fast in the day following it.” ‘Ibn Majah in his Sunūn, Bayhaqqi Shu‘ab-l-‘imān. ‘Atā’ ibn Yāsar ؑ reports: “On the 15th night of Sha‘bān the Angel of Death copies down the names of all those who will die from that Sha‘bān to the next Sha‘bān...and there is no night after *Laylatu-l-Qadr* better than the 15th night of Sha‘bān.”

Other ‘ahādith also describe the 15th night as being the night in which Al-lāh ﷻ decrees everyone’s provision, even after-worldly provisions i.e. of the hereafter, therefore it is important to bring that night to life through prayer, reciting the noble Qur‘ān, and in repentance. “*Giving life to the night*” is said to staying up most of the night in worship, although scholars have said just one hour to be sufficient. Others have said just be determined to pray ṣalatu-l-‘Ishā in congregation and ṣalātu-l-Fajr in congregation and that will fulfill “giving life to the night.”

‘Ibn ‘Umar ؓ reports that the Prophet ﷺ said: “There are five nights on which du‘ā is not rejected: Thursday night, the first night of Rajab, the 15th night of Sha‘bān, Laylat al-Qadr, and on the eve of the two ‘Eid/‘Eīdayn.” ‘Imām Shāfi‘ī said in al-umm, Vol. 1.

It is said that the angels in the heavens have two ‘Eid/‘Eīdayn as humans on earth have two ‘Eid. The ‘Eid of the angels is the Night of Salvation (*Laylatu-l-Barā‘at*) which is the night of the fifteenth of Sha‘bān, and the Night of Power (*Laylatu-l-Qadr*). The ‘Eid of the believers are ‘Eīdu-l-Fiṭr and ‘Eīdu-l-Aḍḥā. For this reason, the Night of Mid-Sha‘bān has been described as the night of the ‘Eid of the angels.

In another ḥadīth, the Prophet ﷺ made the following supplication during his prostration/sajdah in Mid-Sha‘bān. “‘Ā‘yesha ؓ said: The night of Mid-Sha‘bān was my night with the Prophet ﷺ, and the Messenger of Allāh ﷺ was at my place. That night He ﷺ went into prostration/sajdah and prayed: *‘I seek refuge in Your good-pleasure from Your anger. And I seek refuge in Your forgiveness from Your punishment. And I seek refuge in You from You. I am incapable of Your praise. You are as You have praised Yourself.*”

أَعُوذُ بِرِضَاكَ مِنْ صَخْتِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُخْصِي ثَنَاءَ

عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

‘a‘ūdhu bi-riḍāka min ṣakḥatik. wa ‘a‘ūdhu bi-‘afwika min ‘iqābik wa

*a‘ūdhu bika minka. lā uḥṣī thanā’an ‘alayka anta kamā athnayta ‘alā nafsik.”* Shu‘ab al-‘imān li-al-Bayhaqqī , vol.3/3838 bāb fi-ṣ-ṣiyām

- *Ṣalātu-l-Khayr*/Prayer of Goodness: The person observing this prayer on the night of the 15th will receive tremendous blessings from Allāh ﷻ and his/her prayers will be answered and they will be made free from the fire of hell and s/he will enter the Garden/*Jannah*.

It is reported by al-Ḥasan-l-Basri ؓ that he once said: “Thirty of the Companions of Allāh’s Messenger ﷺ related to me that Allāh ﷻ will look seventy times upon one who performs this prayer on this night, and with each glance He ﷻ will fulfill seventy of that person’s needs, the least of them being forgiveness.” Sayyid ‘Abda-l-Qādir Gilāni ؓ.

- Offer 100 *raka‘āt nafl* prayer in sets of two reciting in each *raka‘āt sūratu-l-Fatiḥa* once and *sūratu-l-‘Ikhlās* 10 times. Completing the prayer *ṣalah* by reciting *sūratu-l-‘Ikhlās* 1000 times. This *sūrah* is equivalent to one third of the noble Qur’ān. It is an affirmation of dedication to Allāh ﷻ.
- Recite *Sūratu-d-Dukḥān* (44) seven times on this night. Allāh ﷻ will reward with 70 worldly needs and 70 deeds for the Hereafter. The *sūrah* reinforces the mercy of Allāh ﷻ.
- The following *du‘ā*/دعاء is also recommended for this night:

اللهم إناك عفوٌ كريمٌ تحبُّ العفوَ فاعفُ عني، اللهم إني أسألك العفوَ والعافية والمعافة الدائمة

في الدين والدنيا والآخرة

*allāhumma ‘innaka ‘afūwun karīmun tuḥib ul ‘afwa fa‘afu ‘annī, allāhumma ‘innī ‘as’aluka-l-‘afū, wa-l-‘āfiyah wa-l-mu‘āfāta-d-dā‘imah fi-d-dīni wa-d-dunyā wa-l-ākhirah.*

O Allāh, You are Pardoning and Generous and You love to pardon, so pardon me. O Allāh, I ask You for Your pardon, and constant well-being in this life, and in the hereafter.

- It is also, highly recommended to read *sūrah Yā-Sūn* (36) three times during this night, each time after two *raka‘āt nafl* with a specific intention:
  1. The first time with the intention of Allāh ﷻ increasing the length of ones life in worship and good deeds.
  2. The second time with the intention of Allāh ﷻ protecting oneself, the family and the community from tribulations.
  3. The third time with the intention of Allāh ﷻ not making one reliant on other people for sustenance.

• Offer twenty *nafl raka'āt*: After *ṣalātu-l-Maghrib* pray in such a way that after *sūratu-l-Fatiḥa*, recite *sūratu-l-ʿIḳhlās* 10 times in every *raka'āt*. Allāh ﷻ will reward abundantly.

7. Offer four *raka'āt nafl ṣalāt* with one *salām*. In each *raka'āt* after *sūratu-l-Fatiḥa* recite *sūratu-l-ʿIḳhlās* 50 times. The person praying this will be cleared of all sins and will become pure as a new born baby.

8. Offer two *raka'āt nafl ṣalāt* after *ṣalātu-l-ʿIshā* with the intention for bounties of sustenance. In each *raka'āt*, after *sūratu-l-Fatiḥa*, recite *Āyātu-l-Kursi* (*sūratu-l-Baqara*:257) once and *sūratu-l-ʿIḳhlās* 15 times. After concluding the prayers, recite Darūd/salutations on the Prophet ﷺ 100 times.

اللهم صلى على سيدنا محمد وعلى آله وصحبه وسلم

*allāhumma ṣalli-ʿalā sayyidinā muḥammadin  
wa ʿalā ʿālihi wa ṣahbihi wa sallam*

O Allāh send peace and blessings on our master Muḥammad,  
and on his descendants and his companions.

9. Offer 8 *raka'āt nafl ṣalāt* two cycles at a time, for seeking forgiveness of sins/disobedience. In each *raka'āt*, after *sūratu-l-Fatiḥa*, recite *sūratu-l-Qadr* once, and *sūratu-l-ʿIḳhlās* 25 times.

as-Subki writes in his *tafsīr*, the night of Mid-Ṣhaʿbān atones for the sins of a year, the night of Friday atones for the sins of the week, and the Night of Power (*Laylatu-l-Qadr*) atones for the sins of a lifetime. In other words, keeping vigil during these nights for atonement of sins. For this reason, the night of Mid-Ṣhaʿbān is also known as the “Night of Atonement.”

May Allāh ﷻ bless us all and the whole community throughout this month and bless us even more in Ramaḍān. *Amīn!*

والحمد لله رب العالمين





دعاء ليلة النصف من شهر شعبان  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللهم يا ذا المن لا يمن عليه احد  
 يا ذا الجلال والإكرام يا ذا الطول والأنعام،  
 لا إله إلا أنتَ ظهر اللاجئين  
 وجار المستجيرين وأمان الخائفين  
 اللهم ان كنت كتبتني عندك في امر الكتاب  
 شقيا أو محروما أو مطرودا أو مقترا عليّ من الرزق  
 فامح اللهم بفضلك شقاوتي وحرمانى وطردي  
 واقتار رزقى وثبتني عندك في امر الكتاب  
 سعيدا ومرزوقا للخيرات فانك قلت وقولك الحق في كتابك المنزل  
 على لسان نبيك المرسل يمحو الله ما يشاء ويثبت وعنده امر  
 الكتاب. إلهي بالتجلي الأعظم في ليلة النصف من شهر شعبان  
 المعظم المكرم التي يفرق فيها كل امر حكيم ويبرم  
 ان تكشف عنا من البلاء ما نعلم وما لا نعلم وما أنتَ به اعلم  
 إنك أنتَ الأعز الأكرم.  
 وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم.



— Du°ā° Laylati-n-Niṣfu Ṣha°bān —  
 bismillāhi-r-raḥmāni-r-raḥīm  
 yā dhā-l-jalāli wa l-°ikrām yā dhā-t-ṭūli wa-l-an°ām.  
 lāā °ilāha °illa °aṇta. ḍḥahara-l-lāji°in  
 wa jāru-l-mustajirīn wa āmānu-l-kḥā°ifīn.  
 allāhumma in kuṇta katabtanī °indaka fī ummu-l-kitābi  
 shaqīyan aw maḥrūman aw maṭrūdan  
 aw muqataran °alayya mina-r-rizq  
 famḥu-llāhumma bi-faḍlika shaqāwatī wa ḥurmāni wa ṭurdī  
 wa °iqṭāra rizqī wa ṭḥabitnī °indaka fī ummi-l-kitābi  
 sa°idan wa marzūqan li-l-kḥayrāti.  
 fa-innaka qulta wa qawluku-l-ḥaqq fī kitābika-l-munzal  
 °ala lisāni nabīyyika-l-mursal:  
 yamḥullāhu mā yashā°u wa yuṭḥbitu wa °indahu ummu-l-kitāb.  
 °ilāhī bi-t-tajallī al-ā°aḍḥami fī laylati-n-niṣfu min ṣḥahri ṣha°bāni-l-  
 mu°aḍḥami-l-mukarrami  
 °allatī yufraqu fihā kullu amrin ḥakīmin wa yubram,  
 an takṣhifa °annā mina-l-balā°i mā na°lamu wa mā lā na°lamu  
 wa mā aṇta bihi °ā°alamu  
 °innaka °aṇta al-°a°azzu-l-°akram.  
 wa ṣalla-allāhu °alā sayyidinā muḥammadin  
 wa °alā °alihi wa ṣabbihi wa sallam



Oh Allāh, Tireless Owner of Bounty.  
 Oh Owner of Sublimity, Honor, Power, and Blessings.  
 There is no Allāh except You, the Support of refugees  
 and Neighbor of those who seek nearness, Guardian of the fearful.  
 Oh Allāh, if you have written in the Mother of the Book  
 that I be abject, deprived, banished, and tight-fisted,  
 then erase Oh Allāh, through Your bounty,  
 my misery, deprivation, banishment, and stinginess,  
 and establish me with You as happy [and] provided with blessings,  
 for surely You have said—and Your Word is True—  
 in Your Revealed Book on the tongue of Your Messenger,  
 “Allāh effaces or establishes what He wills,  
 And with Him is the Mother of Books.” (13:39)  
 My Allāh, by the Great Manifestation of the Night  
 of the middle of the Noble Month of Sha°bān  
 “in which every affair of wisdom is made distinct “ (44:4)  
 remove from us calamities  
 — those we know and those we do not know —  
 — and You know best —  
 for surely You are the Most Mighty, the Most Generous.  
 May Allāh bless Muḥammad and his Family and Companions.

## The Illuminating Month Of Ramaḍān

Ramaḍān is the blessed ninth month of the ʿIslāmic calendar in which Allāh ﷻ chose to reveal His ﷻ greatest Book to the greatest of His ﷻ creation. And determined this month to require from us an annual form of worship, *fasting*. It is with immense eagerness that believers welcome this glorious month. It is indeed a privilege for whomever Allāh ﷻ has enabled to live to meet it and experience its bounties.

The word Ramaḍān is derived from the word *ar-Ramḍā* which is a type of hot rock. It is said that this name was attributed to the month of Ramaḍān because when the Arabs convened to name the months, Ramaḍān coincided with a time of intense heat. It is also said that this name is a reflection of the fact that like hot rocks, it burns. Rather in this case, it is the sins which are burned (*yarmiḍ-dhūnūb*).

Allāh ﷻ has made this month noble and full of grace with opportunities for worship for His ﷻ fasting devotees. Allāh ﷻ opens the doors of Paradise and shut the gates of Hellfire, further chains the *shayātīn* i.e. worldly desires and the carnal desires during this month. He ﷻ said: “The doors of the Heavens open on the first night of the month of Ramaḍān and they do not close until its last night.” The Messenger of Allāh ﷺ used to prepare for the month of Ramaḍān and anticipate its arrival by saying at the start of Rajab,

اللهمّ بارك لنا في رجب وشعبان وبلغنا رمضان

*“allāhumma bārik-lanā fī-rajaba wa shaʿbāna wa ballighnā ramaḍān”*

O Allāh, make the months of Rajab and Shaʿbān blessed for us, and let us reach the month of Ramaḍān. *Majmaʿ-al-zawāʿid*: vol.3, p. 140.

He ﷻ also used to prepare to meet Ramaḍān during the month of Shaʿbān through abundance in his ﷻ fasting and standing in prayer. He ﷻ used to long for the arrival of Ramaḍān and would say upon sighting its moon, “O Allāh! bring upon us the new moon [while we are in a state of] security and faith as well as of peace and ʿIslām. My Lord and your Lord is Allāh,” In another transmission he ﷻ said: “of virtue and guidance, a crescent of virtue and guidance.” *Sunan at-Tirmidhī*, vol.5/Kitāb-d-daʿwāt 49, Bāb 51:h.3451.

The Messenger of Allāh ﷺ used to give his ﷻ Companions the glad tidings of the arrival of the month of Ramaḍān and encourage them to be abundant in worship. He ﷻ would say to them, “This month has dawned upon you and in it is a night superior to a thousand months. Who is deprived of it, has been deprived of the entirety of goodness. And nobody is deprived of it except the destitute.” *Sunan Ibn Mājah*: vol.1, Kitāb-ṣ-ṣiyām 7/ Bāb 2:h.1644.

It is reported by °Ubāda b. aṣ-Ṣāmit ؓ: “The Messenger of Allāh ﷺ taught us [to say] these words when Ramaḍān arrived:

اللَّهُمَّ سَلِّمْ لِي رَمَضَانَ وَسَلِّمْ رَمَضَانًا لِي وَ سَلِّمْهُ لِي مُتَقَبَّلًا

*allāhumma sallimnī li-ramaḍān wa sallim ramaḍāna lī wa sallimhu lī mutaqaḥbalān*

O Allāh! deliver me soundly to the month of Ramaḍān, deliver [the blessings of] Ramaḍān to me in soundness, and deliver it to me soundly with [my efforts] accepted. Kanz al °amāl:vol.8/ h.24277

In another transmission it is reported he ﷺ said, “O Allāh! deliver us soundly to Ramaḍān and accept it from us while You have forgiven us, had mercy upon us, and accepted our repentance.”

It is reported by Salmān b. al-Fārisī ؓ: “The Messenger of Allāh ﷺ spoke to us on the last day of Ṣha°bān saying: ‘O people, a great and blessed month has emerged upon you. In it there is a night that is superior to a thousand months. A month in which Allāh ﷻ has made its fast obligatory and its night vigil voluntary. Who strives to come close [to Allāh ﷻ] in it through doing any type of good [deed], it is as though he performed an obligatory act outside [of Ramaḍān]. And whoever performs an obligatory act in it, it is as though he performed seventy obligatory acts outside of [Ramaḍān]. It is the month of patience and the reward for patience is Paradise. It is a month of kindness to others and in it the provision of the believer is increased. Who breaks the fast of a believer in it, he is forgiven for his sins and he is freed from the Hellfire, and to him is a similar reward without diminishing the reward [of the fasting person] in any way. Allāh ﷻ grants this reward to one who breaks the fast of another person by a sip of milk or a sip of water. And who feeds a fasting person to his fill will be granted drink from my pure spring after which one will never thirst until he enters Paradise. It is a month whose beginning is mercy (*rahma*), whose middle is forgiveness (*maghfira*), and whose end is salvation from the Hellfire (°*itq mina-n-nār* ).’” Kanz al-°amāl:vol.8/h.23714.

#### THE BLESSINGS EXCLUSIVE TO THE MONTH OF RAMAḌĀN:

1. The Ṣhayātīn are shackled, the Gates of Hell are shut, and the Gates of Paradise are Opened: Ramaḍān is distinguished in that during this month countless number of people are salvaged daily from Hellfire during each breaking of the fast. It is reported by Abū Hurayra ؓ: “When it is the first night of Ramaḍān, the ṣhayātīn and the jinn are shackled and the doors of Hell are closed and not a single door of it is left open. While the doors of Heaven are opened and not a single one is kept shut. And a caller calls out, ‘O seeker of goodness come forward! O seeker of iniquity stay back! And Allāh ﷻ saves people from the Hellfire.’” al-Mustadrak:vol.1/p.421.

It is also reported by Jābir ؓ: that the Prophet ﷺ said, “Allāh ﷻ saves people from the Hellfire at each breaking of the fast and the same each night,” meaning throughout the month of Ramaḍān. Sunan Ibn Mājah:vol.1/Kitāb ṣ-ṣiyām 7, Bāb 2/h.164.

2. The Multiplication of Reward for Good Deeds: It is reported by Salmān al-Fārisī, ؓ that the Messenger of Allāh ﷺ said, “...Who performs any type of good, it is as though he performed an obligatory act. Who performs an obligatory act, it is as though he performed seventy obligatory acts outside of [Ramaḍān].” Kanz al-‘amāl:vol.8/h.23714

3. Prayers are Answered: It is reported by Abū Hurayra ؓ that the Messenger of Allāh ﷺ said, “There are three whose prayers are not refused: the just ruler, the fasting person when he breaks his fast, and the prayer of the oppressed.” Sunan al-Tirmidhī:vol.4/ Kitāb ṣifāt-l-jannah 39, Bāb 2:h.2526)

4. The Entire State of the Fasting Person is One of Worship: Whether s/he refrains from excessive speech or whether s/he sleeps to gain strength to fast, s/he is in a state of worship. It is reported by ‘Abd Allāh b. Abī Awfī-l-Aslāmī ؓ: “The Messenger of Allāh ﷺ said: ‘The sleep of the one fasting is worship, his silence is remembrance (tasbīḥ), his [good] acts are multiplied, his sins are forgiven, and his prayers are answered.’” Shu‘ab al-‘imān li-al-Bayhaqqī: vol.3/ Bāb fi-ṣ-ṣiyām 23/h.3931.

5. The Fasting Person is Granted Two Moments of Joy: A distinct blessing of Ramaḍān is that the fasting person is granted two moments of joy: once when s/he breaks their fast and once when s/he meets their Lord. It is reported by Abū Hurayra ؓ: “The Messenger of Allāh ﷺ said: ‘...The fasting person has two [sources of] joy with which he is made happy. When he breaks his fast, he is made happy with the breaking of the fast and when he meets his Lord he is made happy by his fasting.’” Ṣaḥīḥ Muslim:vol.2/Kitāb -ṣ-ṣiyām 13, Bāb 30/h.163.

6. There is Great Reward in Breaking the Fast of the Fasting Person without Diminishing their Reward: Allāh ﷻ has reserved a great reward for the one who breaks the fast of a fasting person without decreasing the reward of the one who fasted. This is a form of honoring the person who fasted and this immense reward is established even if achieved through a simple offering such as water or a date. It is reported by Salmān al-Fārisī ؓ: “The Messenger of Allāh ﷺ said: ‘Who breaks the fast of the fasting person during Ramaḍān through lawful earnings, the angels will send prayers upon him for the rest of the nights of Ramaḍān. Jibrīl will greet him on the Night of Power (*Laylatu-l-Qadr*) and the one who is greeted by Jibrīl has the tears in his eyes increase and his heart softens. A man said, ‘O Messenger of Allāh ﷺ, what about a man who does not possess this [i.e.

sufficient wealth to break the fast of others]?’ He ﷺ said: ‘Then with a piece of bread.’ He said: ‘And what about one who does not have this?’ He ﷺ said: ‘Then [with] a portion of food.’ He said: ‘And what about someone who does not have this?’ He ﷺ said: ‘Then a bit of milk.’ He said: ‘And what about someone who does not have this?’ He ﷺ said: ‘Then a sip of water.’” Kanz al-‘amāl :vol.8/h. 23658.

7. Allāh ﷻ has Bestowed Five Things on those Fasting from the Prophet ﷺ Community that no Other Community has been Bestowed: From amongst the blessings exclusively reserved for the month of Ramaḍān, it is what has been described in the ḥadīth reported by Jābir b. ‘Abd Allāh ؓ: “The Messenger of Allāh ﷺ said: ‘In the month of Ramaḍān, my community has been granted five [blessings] that no community before me has been given. First, during the first night of Ramaḍān Allāh ﷻ looks at them [i.e. the Muslims] and whoever Allāh ﷻ looks at will never be anguished. Second, the smell of their mouth as the day becomes later is more beautiful to Allāh ﷻ than the smell of musk. Third, the angels make repentance for them each day and night. Fourth, Allāh ﷻ commands His ﷻ Paradise, “Prepare and ornament yourself for the believers. They have come close to becoming relieved of the fatigue of this world, and [moving] into My abode and bounty.” Fifth, they are forgiven in their entirety during the last night.’ A man then said, ‘Is this the Night of Power (*Laylatu-l-Qadr*) ?’ He ﷺ said: ‘No. Do you not see how it is when workers work? When they have completed their work they receive their wages.’” Shu‘ab-l-‘imān li-al-Bayhaqqī:vol.3, Bāb fi-ṣ-ṣiyām 23/2603.

8. On the Day of Judgment There is an Immense Reward for those Fasting: Allāh ﷻ has reserved for the fasting person a specific door through which s/he will enter Paradise known as *ar-Rayyān*. Nobody else will be allowed to enter through this door before or after them as a demonstration of their rank and distinction. A caller will call out, “Where are those who used to fast?” And on that Day all will desire to be from amongst this elite group.

The Messenger of Allāh ﷺ said describing this scene: “In Paradise there is a door called *ar-Rayyān* through which those who used to fast will enter on the Day of Judgment. None other than them will [be allowed to] enter. It will be said: ‘Where are those who used to fast?’ They will rise and nobody other than them will enter. Once they have entered, the door will shut and nobody else will be allowed to enter from it.” Ṣaḥīḥ Bukḥārī:vol.2/Kitāb aṣ-ṣawm 36, Bāb 4/h.1797.

والحمد لله رب العالمين

## Practices for Laylatu-l-Qadr and during Ramaḍān:

There are daily supplications/*duʿā* for the month of Ramaḍān and we have put them in a separate booklet for easy access. Here we are specifically devoting to practices during the last odd nights where we seek *Laylatu-l-Qadr*. These are *nawāfil*/supererogatory practices not recommended as *sunnah* of the Prophet ﷺ but they are means of seeking the nearness, forgiveness and grace of Allāh ﷻ. If one omit them there is no harm but even if one or few are done there are many blessings and spiritual benefits.

- During the entire month of Ramaḍān after *ṣalātu-l-ʿIshā* and *Tarāwīḥ* recite three times the testimony of faith:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*lā ʾilāha ʾillal-lāhu muḥammad-ur-rasū-lul-lāh.*

(There is) none worthy of worship except Allāh.

Muḥammad is messenger of Allāh.

By the declaration of faith we establish Allāh ﷻ having all exclusive rights for worship inwardly and outwardly by ones heart and limbs. And by the declaration of bearing Testimony, we confirm that Prophet Muḥammad ﷺ as the pre-eminent model for all humanity. It is also, called “*the word of piety*” as all levels of piety originate from it. The Declaration of Faith is the covenant with the Almighty ﷻ and a word of sincerity. It is the word of Divine Unity, that will erase disobedience, open the doors of forgiveness and the gates of Paradise.

1. *Practices for 21st night of Ramaḍān:* After *ṣalātu-l-ʿIshā* and *Tarāwīḥ* it is beneficial to recite *sūratu-l-Qadr* 21 times. This *sūrah* is the celebration of the Noble Qurʾān and gratitude for the guidance it contains.

- Offer four *rakaʿāt ṣalātu-l-ʾIstighfār*/Forgiveness in sets of two *rakaʿāt* or two *salām*. After reciting *sūratu-l-Fatiḥa*, recite *sūratu-l-Qadr*, and *sūratu-l-ʾIkhlās* after the first salutation/*salām* repeat *salawāt un nabi* 70 times:

اللهم صلى على سيدنا محمد وعلى آله وصحبه وسلم

*allāhumma ṣalli-ʿalā sayyidinā muḥammadin*

*wa ʿalā ʾālihi wa ṣahbihi wa sallam*

O Allāh send peace and blessings on our master Muḥammad,  
and on his descendants and his companions. ﷺ

In the second set of two *rakaʿāt* again after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* once, then *sūratu-l-ʾIkhlās* 3 times and after salutation/*salām* at the

end repeat <sup>3</sup>*Istighfār* 70 times:

إِسْتَغْفَارُ اللَّهِ

<sup>3</sup>*istaghfir-al-lāh.*

Allāh forgive me

2. *Practices for the 23rd night of Ramaḍān:* After *ṣalātu-l-ʿIshā* and *Tarāwīḥ* it is beneficial to recite *sūrah Yā-Sīn* (36) and *sūrah ar-Raḥmān* (55). The first *sūrah* highlights resurrection and the second highlights the blessings of the next life.

• Offer eight *rakaʿāt* in sets of two *rakaʿāt*. In each *rakaʿāt* after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* and *sūratu-l-ʿIkhlās* then repeat 70 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الْعَلِيُّ الْعَظِيمُ

*subḥān-allāhi wa-l-ḥamdu-lil-lāhi wa-lā-ʿilāha-ʿil-lal-lāhu-wa-l-lāhu akbar wa-lā howla wa-lā-qūwwata ʿillā billā-hil-ʿaliyyul-ʿadhīm.*

Glory (is for) Allāh. And all praises for Allāh. And (there is) no deity but Allāh. And Allāh is the Greatest. And (there is) no power and no strength except from Allāh, the Most High, the Most Great.

The declaration of Majesty teaches how to glorify the Sustainer and expound the greatness and power of Allāh ﷻ over all beings and things thus freeing the believers from the oppressors of the world and their *nafs/ego* and empowers the believer with protection. <sup>3</sup>*InshāʿAllāh!*

3. *Practices for 25th night of Ramaḍān:* After *ṣalātu-l-ʿIshā* and *Tarāwīḥ* recite *sūratu-l-Fatiḥa* 7 times and supplicate for what you wish for yourself and your family. Recite *sūratu-d-Dukḥān* (44) 7 times for the removal of the torment of the grave. (one time is also beneficial).

• Offer four *rakaʿāt* in sets of two cycles each for forgiveness from disobedience, sins and the torment of the grave. In every *rakaʿāt* after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* once then *sūratu-l-ʿIkhlās* 15 times after salutations/*salām* repeat 70 times:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash-hadu al-lā-ʿilāha-illa-l-lāhu waḥdahū lā sharīka-lahu. wa ash-hadu ʿanna muḥammadan abduhu wa rasūluh.*



I bear witness that no-one worthy of worship except Allāh,  
the One alone, without partner, and I bear witness that  
Muḥammad is His servant and Messenger

- Offer four *raka'āt nafl ṣalāt* in sets of two cycles. In each *raka'āt* recite after *sūratu-l-Fatiḥa*, *sūratu l-Qadr* and *sūratu-l-ʿIkhlās* 3 times after salutations /*salām* repeat 70 times:

استغفار الله

ʿistaghfir-al-lāh.

Allāh forgive me.

4. *Practices for 27th night of Ramaḍān*: After *ṣalātu-l-ʿIshā* and *Tarāwih* recite *sūratu-l-Mulk* (67) 7 times. It is the *sūrah* that challenges disbelief with declarations of total power of Allāh ﷻ over all things created of this world and the hereafter. At the end supplicate with sincerity for all disobedience and disbelief within.

- Offer Four *raka'āt nafl ṣalāh* as in *ṣalatu-dh-Dhuh*r or *ṣalātu-l-ʿAṣr*, in every *raka'āt* after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* 3 times and *sūratu-l-ʿIkhlās* 25 times. After salutations/*salām* make a prostration/*sajdah* and recite in it:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الْعَلِيِّ الْعَظِيمِ

*subḥān-allāhi wal-ḥamdu-lil-lāhi wa-lā-ʿilāha-ʿil-lal-lāhu-wal-lāhu akbar  
wa-lā howla wa-lā-qūwwata ʿillā billā-hil-ʿaliyyu-l-ʿadhīm.*

Glory (is for) Allāh. And all praises for Allāh. And (there is) no deity but Allāh. And Allāh is the Greatest. And (there is) no power and no strength except from Allāh, the Most High, the Most Great.

On sitting back from prostration/*sajdah* supplicate for what you wish of the world and for the next. ʿInshāʿAllāh! it will be accepted. *Amīn!*

- Offer two *raka'āt nafl ṣalāt* for establishment of worship. After *sūratu-l-Fatiḥa* recite, *sūratu-l-Sharḥ* (94) followed by *sūratu-l-ʿIkhlās* 3 times. After *salām* in the end recite *sūratu-l-Qadr* 70 times. *Sūratu-l-Sharḥ* is addressed to the Prophet ﷺ, as reassurance and encouragement. *Sūratu-l-Qadr* celebrates the night when the first revelation of the Noble Qurʾān changed the life of the Prophet ﷺ.

• Four *raka'āt ṣalātu-t-Tasbiḥ* and supplicate. This prayer can be done at any time during the year, and not necessarily on potential nights or *Laylatu-l-Qadr*. *Ṣalātu-t-Tasbiḥ* is a greatly desired act of worship and it is recommended that one should punctually observe it and never neglect it.

It is reported by °Abbās ibn °Abda-l-Muṭalib ﷺ: The Messenger of Allāh ﷺ said: “O °Abbās, O Uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not tell you ten things which, if you do, Allāh ﷻ will forgive your first and last sins, past and present sins, intentional and unintentional sins, private and public sins.”

The ten actions are: Offer four *raka'āt*, reciting in every *raka'āt* *sūratu-l-Fatiḥa* and a *sūrah* of personal choice. After finishing the Qur'ānic recitation of the first *raka'āt*, repeat, while standing, fifteen times.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

*subḥān-allāhi wal-ḥamdu-lil-lāhi wa-lā-°ilāha-°il-lal-lāhu  
wa-l-lāhu akbar.*

Glory (is for) Allāh. And all praises for Allāh.

And (there is) no deity but Allāh. And Allāh is the Greatest.

Then make *ruk'u* رُكْع and while bowing/*ruk'u*, repeat the same (look at the above *tasbiḥ*) ten times; then stand, and repeat the same ten times.

Make prostration/*sajdah*, and while in *sajdah*, once again repeat the same *tasbiḥ* as above ten times. Then sit after the *sajdah*, and repeat the *tasbiḥ* ten times. Make the second *sajdah*, and in *sajdah* repeat the *tasbiḥ* ten times. Sit up after the second *sajdah*, and repeat the *tasbiḥ* ten times. That is seventy-five repetitions of the *tasbiḥ* in each *raka'āt*. Do that in each of the four *raka'āt*. Conclude with *atta hi yātu, darūd* °Ibrāhīm and *salām*.

If you can pray it once a day, do so. If you cannot, then once every Friday. If you cannot do that, then once a year. And if you cannot do that then once in your life.” *Fiqh-us-sunnah*, vol 2, # 33.

The objective is to recite the above *tasbiḥ* 300 times in four *raka'āt* as stated in the *ḥadīth* reported above, however, do not count loudly or on fingers or by holding beads in the hand. The four *raka'āt* may be read with one *salām* as in *ṣalātu-l-°Aṣr* or in sets of two cycles as the *nawāfil* are prayed. The objective again is to repeat in each *raka'āt* the above *tasbiḥ* 75 times. Both styles are correct as long as 75 repetitions are made in each *raka'āt*.

5. *Practices for 29th night of Ramaḍān*: After *ṣalātu-l-ʿIshā* and *Tarāwih* it is beneficial to recite *sūratu-l-Wāqīʿa* (56) 7 times. It is a harbinger of provision of rich rewards, grace of Allāh ﷻ, and for being the best of believers. This *sūrah* is also recited for provision of sustenance/*rizq* spiritual as well as physical. It can be recited once instead of seven times with the hope of it being accepted by Allāh ﷻ.

- After *ṣalātu-l-ʿIshā* recite *sūratu-l-Qadr* 7 times as a healing from tribulations and difficulties of daily life.

- Offer four *nafl rakaʿāt* to be free of sins and forgiveness. In every *rakaʿāt* after *sūratu-l-Fatiḥa* recite *sūratu-l-Qadr* and *sūratu-l-ʾIkhlās* 5 times after salutations/*salām* repeat *ṣalawāt un nabi* 100 times :

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

*allāhumma ṣalli ʿalā ʿsayyidīnā muḥammadin wa ālihi  
wa ṣaḥbihi wa sallam*

The blessings and peace of Allāh be upon our master Muḥammad,  
his family and his Companions.

- Offer four *nafl rakaʿāt* for perfection and constancy of faith/*ʾimān*. In every *rakaʿāt* after *sūratu-l-Fatiḥa*, recite *sūratu-l-Qadr* once and *sūratu-l-ʾIkhlās* three times. After salutations/*salām* at the end, repeat *sūratu-l-Sharḥ* 7 times. Conclude with deep supplications for increase and constancy of faith/*ʾimān*.

- Recite audibly and complete *al-Qurʾānu-l-Karīm* at least once in the month of Ramaḍān. Before Ramaḍān came to be known as the month of fasting, the Companions of the Prophet ﷺ knew Ramaḍān as a month of *al-Qurʾān*, the divine guidance to humanity. “The month of Ramaḍān in which was revealed the Qurʾān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong).” *sūratu-l-Baqara* 2:184.

والحمد لله رب العالمين



## Conclusion

In creation, Allāh ﷻ has equipped humans with the potential for righteousness as well as corruption. Allāh ﷻ has made humans capable of benevolence and evil. Allāh ﷻ created the human soul also to inhabit another realm and another territory, which is the world of the hidden and the sphere of the sublime world. In that world, the role of the sensual forces assume graver dimensions. This is the place, where the struggle and conflict between the divine forces and the devious ones is more severe and also more significant. Everything that exists in the external or visible world drifts to this hidden world and is manifested there. Whichever of the forces whether godly or evil is victorious here, is also, essentially triumphant there. Hence, the internal struggle/*jihād-n-nafs*, is of great significance at all times.

With the above in perspective, we have compiled the supererogatory practices to rid ourselves of anything that is detrimental to us in this world and in the next. The supererogatory worship in these Months of Light are means of elevating in humility, in realizing faults and correcting them, in developing consciousness/*taqwa* and learning to be giving generously.

It is reported by ʿAbū Hurayra ؓ, the Messenger of Allāh ﷺ said: “Allāh ﷻ said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.” Bukhārī.

I have compiled the practices, from the books of *wadhāʿif* and from books of *ḥadīth* for English speakers, for the children of my family. If you come across any errors or practices/*ʿibādāt* that are missing please write and send your recommendations to be included.

I ask Allāh ﷻ to grant us perfect pardon and complete forgiveness. Peace be upon the Messengers, and praise be to Allāh ﷻ. There is no might nor any power, except with Allāh ﷻ, the All-High, the Almighty. Allāh ﷻ bless our master Muḥammad ﷺ and his noble family and grant them peace.

والحمد لله رب العالمين





536 Pantops Center #129  
Charlottesville, Va. 22911  
[Amrgreen44@gmail.com](mailto:Amrgreen44@gmail.com)





536 Pantops Center #129  
Charlottesville, Va. 22911  
Amrgreen44@gmail.com